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### SPECIAL ARTICLES

Kangwha Island

Mrs. R. K. Smith

Itinerating in North Korea

Rev. George H. Winn, D. D.

Quadruple Anniversaries

Mrs. Sherwood Hall, M. D.

Blind Whang and His Tin-type

Rev. Henry M. Bruen

A Farm and Home Leper Colony

R. M. Wilson, M. D.

SEOUL, KOREA

JULY, 1938

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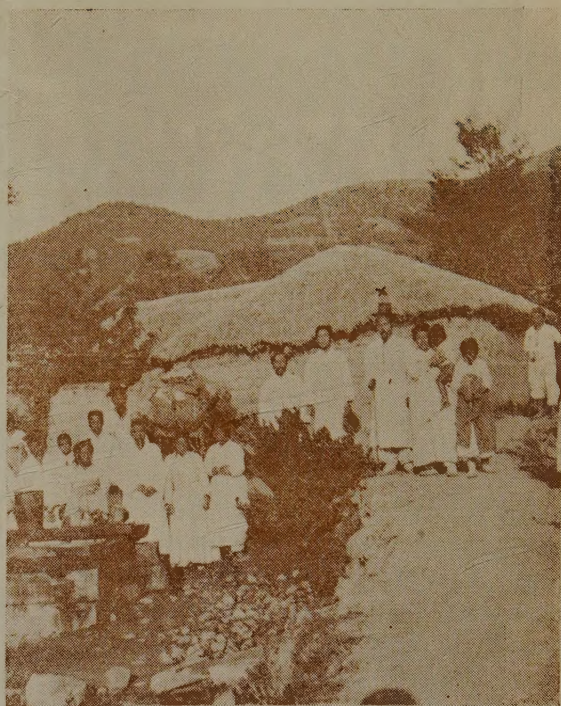
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ABOVE-Left : Blind Whang Reading.

Right : Blind Whang and Family at Village Well.

BELOW : View from Pier of Biederwolf Leper Colony, Soonchun, Korea.





**ABOVE:** Last Wedding of Six Couples, Biederwolf Leper Colony (Five of these couples entered the second Pieters Village recently established. The No. 1. Pieters Village has 17 families-in all 54 arrested cases on self-support.)

**CENTER:** Funeral at the Colony. On an average there are 15 deaths a year.

**BELOW:** One of 25 Village Wells in the Leper Colony.



# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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JULY, 1938

No. 7

## Let's Work Our Mine

**D**ON'T READ this unless you are interested in publicity for missions and are willing to do your share in providing material for such work. Chosen is a veritable mine of mission publicity material. Nuggets of valuable information are hidden in the work of every school, every hospital, every church, in fact, in the work of every individual missionary whatever he may be doing, but this ore must be mined before it can be used. Every missionary should be a miner, discovering and digging out these precious bits. Have you been doing your part?

Then, there is the hoarded gold that has been mined but is laid away in some report, some letter, some article, in the homes of the missionaries in Chosen. Such papers would assay very highly and produce abundant wealth if they were but sent to the editors of your magazine, the Korea Mission Field, to be coined and put into circulation. Send in every thing you may have that has not been printed elsewhere, and do it at once. Every time you write anything, long or short, that contains interesting information make an extra copy and mail it in. All such material can be used sometime, in part or in toto, if you are willing to trust the editors to edit, select, and otherwise determine how and when such items can best be used.

The K. M. F. at one time published a page of "Station Brevities" each month which proved of great interest and value to our readers, but for lack of material the page was discontinued. A page each month of "Here and There in Chosen", would be equally valuable. If we had enough material for a page each month under the heading "And Wives" our readers could be informed of the large and varied work that is carried on by the married women. There are many ways to print the material, if only it were made available in sufficient quantities well in advance of the time for using it. These brief, concise, choice bits are read with more interest and remembered and used more than are the two or three page articles. Will not all of you give us a "Shower" for our files for future use? We need something about every phase of the work, from every part of the country, and from each individual missionary.

Since many of the magazines go to readers in the sending countries, a word to these readers may not be out of place. If you would write and tell us what you would like to know of our work, we would be glad to have some one write articles to answer your questions. Suggestions from any one are welcome at all times. All correspondence should be addressed to Editor, Korea Mission Field, Christian Literature Society, Seoul, Korea.

R. C. COEN



# Kangwha Island

LURA McLANE SMITH

**ONE** OF THE most interesting trips in all Korea is to the large island just west of the capital and north west of the port city of Chemulpo.

We went by train and boat although we might have motored to a fortress on the mainland and taken a ferry boat across the tiny strait between it and a similar fort across on the island. These forts were the keys to the island refuge in the days of Mongol and Manchu invasion when the Royal family fled from the capital in Songdo to what they thought an impregnable island. The 1592-8 invasion of Hideyoshi from Japan and the Russo-Japanese clash did not touch the island but practically every other invasion did, even French and American guns playing havoc with ancient defenses. And as Americans we were shamed as we followed in the track of our American fleet and saw the destruction they had wrought without reason.

The island has one of the most ancient relics of Korean life, sacred to an idea which at once places them on a parallel with the great religious races of the world. For from the beginning they have had an idea of the Trinity, a Father, Son and Holy Spirit with a miraculous birth of the son of God in human form on a mountain top to lead a people as their ruler until an enlightened successor in the person of Keija, a prince from China came in 1122 B.C. Chinese writers back in 2200 B.C. wrote of this people: "There is a kingdom to the north called Chosen whose people God has taught. They live by the sea and love their fellow men. They speak good of one another and never evil, they are called good men and are righteous and happy." And again, "Tangun was the first king. He it was who taught the people a spiritual religion with an earnest and faithful heart binding them together into a strong race."

This god-man-king built an altar on Marisan,

the highest peak on the island, according to tradition on which to sacrifice to his father, the God of heaven. All down the recorded history, state funds have been used to repair this altar at intervals of about a century, the top appearing to be restored within the last five centuries while the base is moss grown and seamed with time as the native rock from which the lowest courses seem to grow. It is about sixteen feet square and eight feet high in a walled enclosure thirty feet square, the ascent being by a rough stairway. Koreans believe this legend to be true.

There is a temple to Tangun in Pyengyang built in 1429 and other temples and shrines on Kuwulsan in Whanghai Province; so, for a legendary person, Tangun has left a substantial mark. And the spiritual Father-god worship has made a tremendous impress on the lives of the people all down the ages. They have never been perfect Confucianists, nor good Buddhists, nor even thorough spirit worshippers, nothing short of Christianity has ever gripped large masses of the people and given cohesion to their thought. So it was as to a shrine erected to an unknown god that we climbed the weary way without a sign of a path, for our guide had missed one if there is any, up the fifteen hundred foot peak from the sea in a blazing August sun. And there with clouds and soaring birds and the island-dotted sea all around; we felt a sense of nearness to our Maker who tells us in His word that he has other flocks not of our fold and again that he has left no peoples without some revelation of Himself.

Tangun's three sons are said to have built the fortress on the hill across the valley where we had spent the night and to which we returned down over the ocean side of the ridge which was even steeper and more pathless than the ascent. We circled half the fortress wall and though it is razed to the ground on the



## KANGWHA ISLAND

inner side, yet many feet of uncemented blocks stand up sheer from the steep hillside. Four gates with arches of huge blackish bricks still stand but their superstructures are gone. All the island shore on the land side has been fortified by a seawall but many of the stones have been taken for wharves and bridges. Each hill top has had its fort and some of them still stand up on the skyline to be seen if one makes the journey up to the chief city on the north end of the island by boat. Our boy guide said all these stones were carried by single men adding, "How strong they must have been" but a daughter of Tangun helped her brothers and carried some stones in her apron.

Not fortress wall but mud has been Kangwha's greatest defense, mud and water. Two great rivers pour their flood into the sea at the upper end of Kangwha and all the water the Han has collected from the western slopes of the Diamond Mountain range must needs be poured through a narrow outlet between towering cliffs and a thirty foot tide contending that passage makes a veritable whirlpool.

When the waters do flow out together there is a great welter of mud which has changed the plans of attacking forces on foot as the whirlpool has of those still on their ships. It is said that a king fleeing the enemy thought the boatmen had led him into a trap with enclosing walls around a whirlpool so he ordered their heads off. But a swift swirl and out to the peaceful ocean and safety brought repentance so he ordered sacrifice on the hill-top above to atone for his distrust.

Kangwha City has been a Royal city once and again, during the Mongol invasion until a daughter of Kublakan was given the Korean king to wife in 1270 and they moved back to Songdo until 1290 when again it served as refuge for a time. During the Manchu invasion part of the Royal family came here and part to Namhan the fortress south of Seoul. Both succumbed and Kangwha city was utterly destroyed in 1636-7. The last city walls were built in 1676 and 1716 and the fortress on the

mainland in 1693 with battlements of cemented bricks added in 1742. The forts were rebuilt in 1860, manned with guns taken from wrecked French boats and men skilled as tiger hunters were installed.

Time moves on in whirlpool style from now on; the French priests against all law had entered the country secretly and were gaining converts, the rulers understood with a desire to turn over the land, as that was the Jesuistical creed in earlier invasions of eastern lands. So, it was not without reason the wholesale massacre was ordered in 1866, the foreigners preferring to die in an effort to save the Christians who might still have sheltered them. This same year saw the stranding of the General Sherman in the river below Pyongyang and the murder of all on board including the Rev. R. J. Thomas, a missionary, the first colporteur to distribute the Gospel message.

Two wars were fought to avenge these acts, both logical acts from the Korean view and within his right. In the first place there was an absolute prohibition of any one entering the land, another prohibition of any foreign religion being accepted by the people and third, these people admitted guilt, and as far as the priests were concerned they were willing to die for an ulterior good. As to the Sherman, they were given a chance to depart but through a seeming accident of tides could not even if they had wanted to do so.

The French first avenged their honor. Two boats actually got up nearly to Seoul on the Han river on a surveying trip piloted by converts. Then seven boats with a thousand soldiers and marines came across from China and stormed and demolished the Kangwha fort and the one straight across on the mainland. But when they planned to make a picnic of the capture of the monastery fort on the hill on the south end of the island whose walls we have described, such a sheet of flame met them that a third were wounded before they even attacked; so, they retreated as best they could and, after looting and burning all they



could, left the island and country. It was a sorry expedition.

For the investigation of the Pyengyang affair the U. S. government had sent out several boats with no replies; so, when they tried in 1871 to sail up the Narrows, naturally they were fired upon by the terrified natives, and as naturally such a disgrace had to be wiped out in blood. And such shambles. We have seen some pictures taken by the Americans which remain a scarlet blot on our consciences. Forts were captured with great slaughter among the brave defenders and only the loss of three Americans who are buried on an island in Chemulpo harbor. But when they tried the southern fort, the Palos went on the rocks and the soldiers had a terrible time dragging guns and themselves through the mire of the mud flats. Glorious though some of the action was, it was all utterly useless as the letter giving satisfactory answers on the Sherman affair were found at last and the net result of

this "Little war with the heathen" was moral defeat.

Then the Japanese surveying boats were fired on in 1875 and Kangwha again captured but still the country remained closed until in 1882 American, British, French, Japanese and other ships steamed into the roadstead of Chemulpo and carried off signed treaties, one after another. In that same harbor today are the grewsome mastheads of the two Russian ships caught at the beginning of their war and blown up to escape inevitable capture with boats of other nations standing by to pick up survivors of the explosions.

We missed many things on the island, the temples in the north and the dolmen and we did not hunt up and read the memorial stones put up to honor the patriots of many invasions but we feel the trip one of great value to any who go humbly nay even reverently, because here men have offered up their lives as living sacrifices to duty.

## Itinerating in North Korea

GEORGE H. WINN



AFTER NINETEEN years it was a pleasure to have another glimpse of the work of our mission in the Kangkei field. When we went to Kangkei before it took two days by auto from the end of the narrow guage railroad and we had had to wait there for two days before we could get an auto, so the journey up from Taiku with our four children took us a week. At this time we left Seoul at 11 P. M. and were in Kangkei and up at the compound by five P. M. The railroad station is on the opposite side of the river and we were glad not to be crossing when the ice was in the breaking stage before the ferry can run. Every time I heard a train whistle in those mountains I had to pinch myself to know that it was not a dream but a miracle!

Though Kangkei was a frontier town, it was

founded in 1361 and a pavilion still stands which was built when Columbus was trying to get Queen Isabella interested in the Indians.

The day after we arrived, April 14th, we were greeted by a snow storm and it was a pleasure to take some of the high school children on a couple of hikes during their Easter vacation.

On my first itineration I went by train to a place called Ancient Courtesy and on the way fell in with a family going out to "the front" as they call anything beyond the divide. The young man was twenty-four and had two or three children. One whom I took to be an older brother proved to be his father, grandfather of the little children. He was but thirty-eight. Early marriages often make fathers and sons pals in a way seldom seen in America.



At the station I was met by a kindly man who proved to be the Helper. I was interested to learn that I had baptized his uncle years ago at the age of eighty and he had some twenty-five years before that, first heard the Gospel from the Underwoods on their famous trip to these regions in 1889. This church I call the Cripple church as both leader and deacon are cripples, the leader being unable to stand as both legs were made useless by infantile paralysis. However he seems cheerful and happy, though he has to sit to lead the services. To enable him to get around he has invented and built a tricycle on which he goes all over town. He is a cleaner and repairer of watches.

In the morning I was awakened by the deep tones of a factory whistle. I could not imagine what sort of factory there would be in this part of the woods and discovered a saw mill, equipped with a light railroad to bring lumber down from the well-forested mountains. Near this place is the famous Dog Pass, so called because a dog first led the way over these mountains. We decided to go and see where the pioneer missionaries travelled and enjoyed some of their hardships; so we went over by the trail and saw the place where a horse laden with jam and jelly made a mis-step and went rolling and bouncing down the cliffs to his destruction and that of the jam. He was completely plastered with jam by the time he reached the bottom. Train travellers miss much of the scenery by going through twenty-three tunnels, the last of which is a mile long. There were hundreds of dog tooth violets on Dog Pass and I picked one as a souvenir.

To further acquire the feelings of the pioneers I decided to ascend one of the frowning peaks of the pass. Before long I got into waist-deep snow and dark forest. I made my objective, though not the highest point, both the snow and the time element preventing. At the top of the pass we found a lone Christian family and urged them to attend the church in the valley below.

At Standing Rock we found a new church is being erected, though the village is in a dying condition. The Station was located a mile up the line, and so all business has gone there. I wondered about the name of the village and discovered it was named from a standing slab erected 400 years ago by Japanese invaders. Here I examined a girl who had the same date as mine for a birthday.

Starting out to Cinnamon Center we discovered a cow going to market carrying pigs and they were going to market too! The gentlemen leading the cow was willing to take my bedding and suit case, so they went to market also while I investigated a prosperous looking anthracite coal mine. The hills seem full of coal in this region. We went into the shaft some two or three thousand feet. Our torches made the black walls glisten like thousands of diamonds. At the station the coal sells for \$4.00 a ton.

Ascending a pass I recalled that nineteen years ago I sat on a snag at his point and tore my trousers. Needing a piece of cloth, wonder of wonders, I found a black piece among the offerings tied to the spirit tree. Again this time there was one black rag tied among the scores of white scraps to that tree!

I was surprised to find Cinnamon Center, where only four or five miserable huts had existed before, now a thriving town. Coal and gold have boomed the place and large stores with most every convenience were on sale even to "food shot from guns". For three mills I purchased all the puffed corn I cared to eat. Much corn is now thus eaten and farmers kept two places shooting the corn out of the guns.

The church, run by a widow of twenty-five years, I found in fair condition. She is efficient in what she does. The logical person to have the leadership is a doctor, supposed to be a Christian, but he is not working very hard at religion, though his wife and mother are energetic.

The next day was stopped at Topaz for a call on the Christians, who are women, only



one lone man attends. He is a gold digger. A poor chicken suffered an untimely death, and dinner over we had a service. Afterward we climbed a steep mountain peak, with fine forests and a pretty water fall. The view from the top was superb and the ice water worth the climb. As we descended we saw a long line of bright reds and yellows and greens coming our way—the Sunday School children from the church whither we were bound. The church is new, the place primitive. The clearings are still filled with stumps and it seemed like a western town in America. The people were most hospitable and enthusiasm and joy abounded in church. I was interested in a chart with many trees drawn upon it having twelve branches and each branch having a place for four or five red fruits. It was their unique method of keeping track of systematic giving and every Sunday the offering was recorded by a red stamp, so that the trees were indeed bearing fruit. I thought of trees mentioned in Rev. 22nd, and in the first Psalm. Sunday we united with four other churches and had a service out under the heavens on a beautiful hillside. The scene made one wonder if it was not in similar surroundings that the loaves were broken by the seaside in Galilee. Mark vividly says they sat down in flower gardens of fifty. The brightly colored garments looked like flowers as we broke the bread and poured the wine on this hillside, while in the background were blooming shrubs against the dark green of the pines and the greys and browns of the rocks. We had to cross the river to go to this service and a dog from one of the households essaying to swim across was caught in the current and swept down stream. It made for a raft moored to shore but could not get up on the slippery logs. It struggled in vain and its strength began to give so it called for help, the first time I've known a dog to do that. There were some folk on the opposite shore but they could not see the dog, so we pointed in his direction and running to the raft they pulled him out.

At that place I watched a man weaving baskets in a new way. He had dug a hole in the ground the size and shape of the basket he was to make and after putting down a few mainstays he got inside the basket and wove it up and around him until it was done—primitive but effective!

Next day we stopped half way for lunch and were greeted by a household of new believers. An old man of some sixty-six has just decided to believe. He used to attend the great examinations for civil positions held in Seoul in the hope of getting some honorable position. While he was there forty years ago he met one who urged him to believe, but he was after worldly glory then. Speaking of it he said "If only at that time I had accepted Christ what might I not have done and become"! He mourned past years of wasted life. Now he and his whole family of twelve have come out into the faith through the granddaughter who first began to attend church.

The evening before I called on another man well along in years and what was our joy to have him accept the faith and further prove it by coming to church in the evening.

Sunshine Vale is a new group and I was the first foreigner to invade this valley. A Christian school teacher moved in and let his light shine and in the school house some thirty or forty young people gather. The children were interested in the pale-faced strange-tongued foreigner but some of them were quite shy.

New snow fell though it was toward the end of April but I decided to try a cut over the mountains rather than around them. The trip proved one of the most difficult and exhausting shortcuts I ever undertook. It was through a dark forest of spruce, the snow deeper and deeper as I proceeded. At the top there were two valleys and I decided that the one to the north-east was the right one for me to take but soon found myself in snow to my knees, than to the waist, and even to my armpits. Floundering, plunging sliding and rolling and working I finally reached the valley



to find it so full of snow that I could make progress only one foot at a time. I sought fallen trees on which to walk as the snow was less on them and I was relieved from the underbrush. The appearance was that of mid-winter and not a few branches of small trees were released as I came along that had been bowed down by snow all winter. After what seemed like endless struggling I saw three pegs in a log, evidently for a trap, the first sign of human beings ever having been there, then a faint path, and finally a clearing and a house. I took new courage. It was now two in the afternoon but my heart fell as I learned I had still fifty li to go up over another pass but here there was a well-defined path, which was a great help. A deserted logging camp appeared, then a parting of the ways. I was not sure which path to take, but down in the valley I saw a house—with two black dogs in front and I thought I would make inquiry there. The dogs disappeared—they must have been stumps—and the house was deserted, but beyond there floated a Japanese flag and was I glad to see it! It belonged to a logging camp. Directions were given me and I found a well-travelled road and only twenty-five li left. Once more there was a pass to go over but then we got out of the snow. What a relief to be finally out of the woods. The last fifteen li being downhill was quickly covered and reaching a Christian home for an hour or two I stretched out on the hot floor before church service. I was too tired to eat at noon and did not feel like partaking of much in the evening.

It was surprising to find the place a thriving market town, with a lumbering railroad on which impertinent trains brought logs down from the forests, lumbering being a really big industry in these parts.

The next day also gave me an exciting experience. Right by the church is a lumbering pond where hundreds of rafts are made up. The opening of the sluice gates and watching the rafts start on their long journey is very interesting. However as we watched an ac-

cident occurred in which two men were swept down on the floodtide. One man caught on a rock and was rescued from there. The other man was carried down in the wild racing waters and entirely disappeared. I thought he was lost, but down at a pinnacle rock some men with long poles with hooks on the end used in lumbering got there and fished him out, almost gone.

Such travel looked interesting and I asked and got permission to go on a raft. I had not known, however, that the stream is one succession of rapids. We went through three or four sluice gates but they were easy compared to some of those rapids. The stream runs in a gorge with sharp turns and in places it looked as if inevitably we must crash. Waves two feet high would be washing over the logs so I was standing in ice water much of the time. Sometimes we went at racing speed, sometimes in rounding corners we would be cast up on projecting rocks at the edge, sometimes we would be pounding on rocks underneath us. Only by clinging tooth and nail could I manage to keep from being thrown into the water. Ten miles of such excitement and I reached my destination, South Plains, where a hot dinner set me up. The church is the home of the local postman. It was interesting to find that practically no red pepper is used in the food in this part of Korea, as it is too cold for the plants. This is one of the older churches but I found that as in a number of other groups the personnel has entirely changed in nineteen years.

Next day we kept going up and up into the region of Wolf Forest, apparently the abode in days gone by of hordes of wolves. Some of the high peaks stood out white with snow. Hidden in these mountain fastnesses is a church which is one of the best buildings in the circuit. They call it a six-kan building but lumber being so abundant it is the size of an eighteen-kan building in the south. We were served a supper and breakfast of cooked potato starch, so stiff one could hardly eat it, and served with wild honey and hardboiled



eggs. Though it was now the end of April thick ice formed at night. Roaring fires warmed up the church and we had a fine meeting. A policeman friend attended the service and slept with us that night so we were well protected.

Coming down to South Plateau we found a nice building where eighteen years ago there had been none and only two or three gathered. It was a surprise to find that a son of the family name is Myeng which means Bright and we trust the young man is living up to his name.

As we were taking an auto back there was some little stir—a girl of twelve was crying and sobbing while a group of her young friends stood around in awed silence. They called to her but she refused to move till finally her mother apparently went and dragged her to the auto, the woman being a terrible looking person, with a growth on either side of her neck nearly as large as her head, so she looked almost like a three-headed monster. The girl was pulled in by a man and women in the car and off we started. Half a mile down a man inflamed with drink stood in the midst of the road so the car had to stop. He immediately jumped on the running board and began to inflict blows on the man carrying off the weeping girl. Several passengers threw him off and we started on. In his wrath he picked up the bottle of wine he had been drinking and hurled it at the auto,

### Announcement

Rev. Allen D. Clark who often writes for us, leaves this summer on his first furlough. We are sure that his interest in Christian literature will bear much fruit during his years of service.

Mr. Thomas Hobbs who collects the Notes and Personals each month is the Secretary of the British and Foreign Bible Society in Korea.

We are sorry not to be able to continue the page, "The Protestant Church in Chosen" by Y. H. Kim, Ph. D., Librarian of Ewha College for Women. Dr. Kim has furnished faithfully the material for this page, each month, for two years, until we have come to regard it as the best feature of the magazine. With thanks from all our readers to him we hope that he or some one else as well qualified will find it possible to furnish our readers information about the progress of the Protestant Christian Movement in this land.

showering us with the liquid, a horribly appropriate thing as the child was being taken off as waitress in a wine shop. The man that stopped the car was her father who wanted to register his protest and perhaps ease his conscience in this manner, for the girl was being taken in lieu of debt, and so a precious soul was taken by force to go the way of death. Such cases are found every day and as there was no doubt about the debt, and the girl so young, we knew how almost impossible intervention would be in result, as only the person involved can invoke the law.

Sunday we spent at a frontier town called River Front. When I had been there before one man and a boy or two and some fifteen women attended, meeting in a tiny room. Today the group has an elder and about a hundred gather. The church building is unique in that it is a three-story structure, almost unknown among church buildings of Korea. Where there was but one group before now there are five. In this circuit there are now 16 groups where before there were but seven and one of those is now extinct. The number of Christians has almost trebled. Year by year growth seems slow but after eighteen years one can see real advance and must give thanks to the "Lord of the harvest". Truly it is as if a man cast a seed into the ground and it groweth up he knoweth not how, first the blade, then the full grain in the ear, then the harvest.

### Cottages for Rent

#### FOR RENT:

Restful House on Chidi San. 7 rooms, completely furnished; Kitchen stove, electric lights, yard, spring, ₩150 for Season. B. A. Cumming, Kwangju.

#### FOR RENT, Wha Pori, (New Beach) Kang Won Do.

One furnished cottage facing the ocean with large veranda, dining room with fire place, two bedrooms, kitchen, servants' room and back porch, all screened, with pump and good water.

Rent ₩100 per month or ₩200 per season.

Apply to Miss L. H. McCully, Hamheung, Korea.


#### FOR RENT CHIDI SAN COLTON COTTAGES

One large, furnished for housekeeping; small one furnished bedroom and study. Will rent together or separately. Apply to Miss Lena Fontaine, Chunju, Korea.



# The Lula Wells Institute

ANNA S. DORISS

T A FESTAL gathering in the Institute this past winter, one of our staunch Bible women rose to say, "Thirty-six years ago I came to this little school ignorant and in need. Although I had two children to raise, I had tasted of the grace of God and desired to prepare myself to serve Him." And she has been a faithful and helpful friend to us all, all these years. She is known to us here as Mrs. Moffett's Bible woman.

When did the Institute begin to function? It must have been forty years ago. It was known then and up to about 1918 as the Special School. The term was only for six weeks, every other day for half a day.

It has been THE WAY for the ignorant young women and grown girls, the comfort and hope for the sorrowing. Jesus has come to be known, and known better by the hundreds who have come and gone,—and even by those who have remained only a short period of time.

Thruout God's Word are the frequent admonitions to protect and help this class of people. In the Word also are the faithful promises of reward to those who will turn aside to help those who are meeting such serious disappointments, and bearing burdens of sorrow too heavy for their young lives.

This small Institute has not confined its enrollment to applicants of the South Pyengan Province, but they have come from every province and are coming.

A six year course of study, approximately the same as the lower schools of the city, is completed in four years. Many students find employment and help in Christian homes in the city, and for this we are indeed grateful. There is a Work Department which is fitted

with hand looms to do any kind of work,—from bags to rugs, bedspreads and Korean homespun. All other sewing work is solicited including mattresses, that will keep our students busy, enabling them to earn their board during the school year.

A total of 190 students is enrolled. It may sound high, but as elsewhere, not a few fall away after the first term. As usual, about half of the students enrolled are in the dormitory. There are five teachers, my secretary or head teacher and an office assistant. Also a dormitory matron and work department Director.

What a relief and blessing to those who enter the Lula Wells Institute! First, to those whose longing to get even some elementary education is at last being fulfilled. Then to those whose hearts have been saddened by family sorrows and disappointments; sudden separation from babies, from children, from husband; having no knowledge of God, no means of support, no place to go,—to these come the pastors, the Bible women to tell them the story of Jesus, and who stand by, too, until they have a saving faith in Jesus through the Word of God, and to know the love, fellowship and comfort of our heavenly Father.

To those in far lands and near who read these lines, please know that we are ever grateful for your prayers, your gifts, and your encouraging help and interest in the work we are trying to do. It is still pressing very, very hard.

Again I wish to say that I am so happy to be in this work and glad of the privilege which is mine of directing, and helping these women and girls to help themselves.



# Quadruple Anniversaries

MARIAN B. HALL, M. D.

**THIRTY** SEVENTH of this year found our usually quiet country station in Haiju in a fever of bustle and excitement. The day began with a service at the Boy's School to commemorate its 35 years service in the educational field. This work was begun by the Rev. Carl Critchit.

Following this was a meeting at the Norton Memorial Hospital which was built thirty years ago to the parents of Dr. A. H. Norton whose vision and work were responsible for erecting this building in place of the small and inadequate dispensary which had been serving the community for many years.

A third meeting followed which was held outdoors on the lawn, in front of the building in which the Mother's Club meets and commemorated the tenth anniversary of this group. The Mother's Club was organized by the writer ten years ago but the credit for the continuation and success of the meetings goes to the Korean doctors, nurses and Bible women who have done the actual work week by week. More than sixty mothers are enrolled and they come eager to learn of better ways of caring for their over a hundred children. A gift of infant's clothing was given to each mother at the close of this ceremony.

Eleven years ago my husband and I went for a walk over the hills between our residence and the sea. We stopped here and there to admire the view. I saw only rice fields and sea and the beauty of the pineclad hills. My husband saw the same but saw it all as the setting for the fulfilment of a boyhood dream. For him the hills were dotted with cottages housing men and women whose future was menaced by the disease, tuberculosis. He saw these sufferers coming in ill and with fear in their hearts. He saw them going out well and with a new hope in life.

No fairy godmother appeared with magic wand to change the scene which he saw but a

year later we celebrated the opening of the first wing of what is now the central building around which cluster an ever increasing number of cottages. As I attended the tenth anniversary of that occasion and looked back in memory over the few years intervening, it seemed that magic had been at work. I knew it to be the magic of a deep rooted faith that the dream was God given and that he would find the way to its realization, if the dreamer had the faith and perseverance to keep on dreaming. Friends have been given in unexpected places, difficulties of all kinds have been met and overcome until the institution which began in a small way ten years ago is now filling a considerable place in the lives of many for whom there was otherwise little hope.

The services were held outdoors under an awning erected in the yard of the Sanatorium Chapel. Following congratulatory speeches by Governor Kang and Vice Governor Sasaki of our province, Dr. H. H. Underwood of the Chosen Christian College made the address of the day. While those who had spoken before him wished for the sanatorium long years of increasing service, Dr. Underwood expressed quite an opposite sentiment by hoping that the institution would soon find itself unnecessary because tuberculosis, due to the efforts of this institution and others, would be wiped from the land.

Amongst the congratulatory letters and telegrams received and read was one which particularly touched our hearts because it expressed so well the aims of the institution and appreciated so sympathetically the difficulties which have had to be overcome. It ran as follows: "Dear friend,

Congratulations! Although we cannot be there we rejoice with you over the fact that Haiju Sanatorium has given ten years of Christian ministry to the healing of the bodies





**ABOVE :** Breaking Ground for the Tuberculosis Sanitorium at Haiju, Korea.

**BELOW-Left :** The New Chapel Building, Tuberculosis Sanitorium, Haiju.

**Right :** Sending Out Christmas Seals from the Tuberculosis Sanitorium, Haiju.





ABOVE : Approach to the Tuberculosis Sanitorium, Haiju, Korea.

BELOW-Left : Women's Ward.

Right : Dairy.



## QUADRUPLE ANNIVERSARIES

and souls of men in the same manner, we believe, as Christ would have done it had He been walking the earth with men during those years of toil.

First, you had to drive out fears and superstitions and instill in their stead a faith in your power to heal that would last through the years of slow recovery. Next, it was imperative that you gather together for your staff of doctors and nurses, men and women of just the highest type of Christian character, lest by some act or word the patient's hope be discouraged. The financial difficulties, as we well know, have not been the least of your burdens. In remaining faithful to your task you, yourselves, have become almost segregated from the helpful association of fellow missionaries. Surely there has been no more acceptable ministry in Chosen than yours!

It is a way we have on the mission field of being completely occupied with our own sphere of work so that we do not often encourage each other with helpful suggestions and praise. We want you to know at this time, we both have the highest regard for you and do not cease to pray for the success of your undertakings.

Yours in a common cause,"

The following letter was sent to Dr. Hall from the patients along with a handsome gift of silverware;

"Dear Dr. Sherwood Hall,

What a holy and great enterprise you have begun! Who does not praise brilliant and great merit? Today is the glorious tenth anniversary of our Haiju sanatorium. It's wonderful development we owe to you. It is the crystal of your blood and sweat.

It is evident today that tuberculosis is the enemy of mankind, and it ruins all countries and nations. But ten years ago in Korea, we Korean people could not understand the above facts. You have established our sanatorium; nevertheless, the lack of knowledge about tuberculosis has hindered the people in fighting many difficulties; you have cured many

people who had wept in deep despair because of tuberculosis.

Not only cured, but you have raised the first banner of prevention against tuberculosis in Korea and have done your best as the leader of our Korean anti-tuberculosis society. You have given the best years of your life and many people can sing and enjoy their happiness and bliss because of you. Your love is higher than the Taishan (the highest mountain in North China) and deeper than the Yellow Sea.

On the glorious tenth anniversary of our sanatorium, we who have been embraced in your meritorious love and passionate kindness and are being cured of our disease in your sanatorium, can not refrain from thanking you in every way. We present only a little gift as a symbol of our gratitude to you. If you receive our present in memory of our thanks it is the highest honour for all of us patients.

Yours faithfully,"

(signed by all patients)

One patient recognized the tenth anniversary by the gift of an ultraviolet bath which may be described as an aluminum room with central electric lighting and reflecting mirrors so arranged as to accommodate ten patients at a time. It is a German machine and is the first in Korea.

A new diet kitchen, also an anniversary gift, is nearing completion, and both Korean and foreign food is to be available there.

Following the afternoon ceremony, a feast was given to us and our out-of-town guests at a local restaurant by Governor Kang of our province and other representative citizens. At this time was displayed the souvenir album given by former grateful patients in remembrance of this anniversary. It was presented by Rev. Y. S. Kim, himself a former patient.

On Sunday morning the Rev. W. E. Shaw preached the anniversary sermon at the Sanatorium Chapel and in the afternoon a sacred concert was given there by Rev. Mr. and Mrs. Shaw, Mr. Pang, Rev. Mr. Kim, the Salvation Army Band and local Haiju talent. This concluded the formal celebration which we believe marked a milestone in the progress of a work destined to still greater service to the Korean people.



# Blind Whang and His Tin-type

HENRY M. BRUEN



HAD NEARLY reached the close of my sermon when I saw Blind Whang coming into the church yard, followed by a coolie carrying a kerosene oil box on his back. I thought that Whang had been preaching to this kerosene oil pedler and had brought him to church with him. After the close of the service I found Whang seated on the floor stringing up what I thought were old Korean coins. These had a hole through them and were always strung on a fine straw rope. "Is that the morning collection you are stringing up?" I asked. "No" said "it" 's the text of your sermon". What on earth could he mean? As I bent over him I noticed that he was picking up pieces of tin with nail holes punched through the centre and depressions in one corner made by a nail punch that did not come clear through. Also there were little squares of wood with little knots cut in them and each square had a hole through the middle. These pieces of tin were arranged in two drawers with small compartments like a type-tray.

The people in his home village were all astir—what kind of a new devil had taken possession of Whang the sorcerer? The country people believe that these blind sorcerers have special influence and connection with the spirit world. This belief enables the blind to secure a living by preying upon this superstition. But what new devil had laid hold upon Whang? All through the night he was busy pounding on pieces of tin. It surely made a din. Was he trying some new device for exorcising some evil spirit. Day and night he busied himself with cutting up Kerosene cans and pounding the bits as if in anger. What did it all mean?

When Whang first became a Christian, of course he gave up his practice of sorcery. This left him without any means of livelihood. His family had little sympathy for his new

doctrine as they found it did not bring in the shekles. Nevertheless he persisted in his belief walking three miles to attend church in which he was eventually received as a baptized member.

I once was talking to him about the Braille system by which the blind could learn to read with their fingers by noticing different impressions punched on heavy paper. He was much interested and set to work immediately to devise a system of his own. He bought a wooden kerosene box and a half dozen five gallon tins. These he cut into one half-inch squares and assorted them in the type-trays which were fitted into the upper section of the box. He then laboriously invented an alphabet, each letter being distinguished by different impressions punched in the piece of tin. When they were completed and assorted in their proper places he had to master his alphabet and learn where to feel for the tin letter. The final consonants were represented by the notched pieces of wood. Thus when writing the word for God "Ha-na-nim"—. He first found and strung on his string the character "ha", then "na", then "ni" followed by the wooden final consonant "m".

I was so amazed at the ingenuity and persistence of the man that I determined to send him to the Government school the for blind in Seoul, some 200 miles distant. When I told him of my intention he was overjoyed. I arranged for his entrance and gave him money for his R. R. fare to Seoul. Some weeks elapsed and I had no word from him, when one day I received a postal mailed from Chungju. This surprised me as it was some distance from the line of the railway and only about two thirds the way to Seoul. I had supposed that he was already immersed in the study of the Braille system of raised characters. What could it all mean? However, eventually I received word of his safe arrival



and of his intense joy in his study. It was some time later that I learned that he had taken the money that I had given him for his R. R. fare and used it to buy rice and fuel for his family. He then walked the entire distance to Seoul taking a month instead of one night for the journey.

His progress in school was phenomenal. He soon mastered not only the alphabet but learned to write as well as to read. Then he translated into the blind character, a number of hymns. He secured a Bible in the Braile and memorized large portions. He also learned to use the abacus and took lessons in massage. This was in 1915.

During the summer following I opened a school for the blind with Mr. Whang as teacher and for some months he had five or six pupils whom he taught but we found that

it was impossible to teach them a means of livelihood by making straw shoes as he had hoped to do. This is one of the difficulties that all the blind encounter. It is impossible for them to make an article that can compete in the market with the same article put out by those whose sight is not impaired.

Mr. Whang felt that God had a special mission for him among the blind and in order to further prepare himself to accomplish this he returned to Seoul. This was not to be however, as within a few months he received his call to a higher service. His zeal is still remembered and others have followed in his footsteps. Four or five other blind people from this district are able to read with their fingers; one of them is now teaching in a blind school. Thus the task that Mr. Whang so laboriously started is still bearing fruit.

## A Farm and Home Leper Colony

R. M. WILSON

**F**OR THE past thirty years I have been treating leprosy in Korea. While I have tried many drugs, nothing has stood the test as well as chaulmoogra oil—*hydnocarpus anthelmintica*. However, in estimating values I would put the oil at about 25% value and the various other things enumerated below at about 75%. These might be summed up under mental, social, economic and physical care accomplished through the farm, home and church life in the colony.

**MENTALLY.** It is a well known fact that fear, mental excitement, and such disturbances affect the internal secretions and body reactions, and may change the blood sugar level. Mental conditions affect the body and visa versa the condition of the body affects the mind. The patient's faith in his doctor, nurse and hospital may have much to do with his ultimate recovery.

Two striking mental conditions must be taken into consideration in the care of the

leper. First, an ordinary leper beggar has a severe inferiority complex—he is an outcast, cuffed, feared, driven and despised. Commonly when appearing at our gates begging for entrance one will say, "Give me life" or "Save a dead dog." He feels hopeless. It might be a waste of time and effort treating a man under these circumstances.

The second condition is that of his general environment, being depressed by certain conditions or strengthened by happy surroundings. Isolation from the world, in a colony full of joy and activity would be the ideal thing. We have more or less these conditions in our colony which is 14 miles away from any town, on a beautiful peninsula extending out into an inland sea, a mild climate and with no people to shun or fear him. All are fellow citizens with the same conditions of life, they marry and are given in marriage, have their own homes, gardens, animals and currency, with their days spent in the open and all



working toward a recovery. If death ended all, suicide would be the solution for the leper. But man is more than body, he has a spirit and the hope of a better world spurs him on to better things. I believe that the hope of eternal life in the Great Beyond is one of the secrets of success in the lepers long fight for recovery here. We value highly the church with its spiritual influence.

**SOCIALLY**, a number of things can be done for the leper. Our experiment of marriage among lepers has proved a happy one not only to the 43 couples we have, but it has proved an uplift to the entire colony. The spirit of the place has changed in that many are striving to attain to this life. Forty three carefully selected, strong and able-bodied couples in whom the disease has been arrested were allowed to marry after vasectomy in the male, and to adopt a cured leper child, supporting themselves on the land in our grounds. The greatest desire in a Korean is that of a home, the family life, and a son, and this desire can be attained here, even by a leper. These cases in married quarters come much nearer the ideal than those in dormitories. They are busy, active and up and doing, from early to late, caring for their farms, gardens and animals and most of all they are contented. We have selected cases that were active and helpful in the past and willing to take part in building up our colony. This has stimulated many others to a better and more useful life. If one must be snatched away from all that is near and dear to him and be abandoned to an isolated Colony for the remainder of his days, why not let it be in a happy little home he can call his own, with his help mate and adopted child? Their little homes cost just \$25. gold, but are real happy homes to them. On the other hand it takes a lot of patience on the part of any one to live in a dormitory the rest of his days with a lot of sick strangers and this is necessary in many places.

**ECONOMICALLY**, our home and farm plan is working well. Most Mission Colonies are short of funds. To purchase the meat and

vegetables necessary for 750 persons would be a big item of expense. We require that they grow these themselves and this work is of great benefit to them. The work and activity is just what they need and they will do it for their own stomachs. A spirit of helpfulness is encouraged and the strong must provide these things for the weak and blind. Not only do our 129 cases in the married villages provide their own grain and food ; but all the others in the dormitories must grow their own vegetables and provide their meat from pigs and rabbits. Rabbits are individual possessions and each person can eat or sell his rabbits as he likes. The pigs are raised by the room clubs which are groups of 5 or 6 who keep house and farm together. In each of these groups there are usually one or two weak or crippled ones. The following list will give you the estimated value of crops raised this year; rice (the chief food of the Korean) ₩3,150; barley ₩1,080; cabbage and turnips (for pickling) ₩2,000; red pepper ₩400; beans ₩700; millet ₩200; garlick ₩200; sesame, pumpkins, mellons, etc ₩500; total ₩8,130. Our carpenters, masons and stone cutters have erected all our 110 buildings and do all repairs and construction work of any kind.

The **PHYSICAL ACTIVITIES** of the farm life bring the leper out into the air and sunshine and help him to forget his troubles. Muscular exercise eliminates toxins, stimulates circulation, and results in better appetites and sleep and consequently a stronger body. J. H. McLester says in the Journal of the A. M. A., " Man's place in future history will depend in no small part on the food he eats—an animal life process may be profoundly disrupted by the omission from his food of one or any number of substances, each of them ridiculously small". He refers of course to vitamins. We are getting now a better vitamin diet than ever before, due to the farm and animal raising. Oysters and other seafoods are gathered. Vitamins in diet play not only an important part in the treatment of leprosy but also in its



## A FARM AND HOME LEPER COLONY

cause. Some give the entire credit for improvement of lepers to the diet.

Our Day School has 80 pupils taught by ten leper teachers. We also train these children in various industrial lines in preparation for farm life. Plowing is done with three large bulls and three men are kept busy at this. We make our own ploughs. The rice hulling mill is a source of economy and keeps a dozen men busy. Unhulled rice is cheaper to buy and we save the chaff for fuel and fertilizer and the bran for stock food.

About 80% of our MEDICAL WORK and nursing is done by 30 inmates who have been taught over a period of several years, the various lines of medical work. The pharmacy, laboratory work and dressing, as well as some of the medical and surgical work is done by the inmates. One leper will amputate a limb and another will make an artificial one for the case. We own our own mountain land where about 50 inmates are kept busy gathering the fuel needed.

There is a good spirit of helpfulness shown and even the fingerless have certain tasks and do their part. A boy with stubs of hands only, repairs broken vessels, and makes and sets sink traps and rakes fuel. Another such case ties a hoe to his arm when he works his garden. Its most interesting to watch a blind leper cleaning his rabbit hutches and caring for his animals.

The reason why our non-leper staff of three (doctor, manager and pastor) can carry on is due to the fact that wherever possible, duties are assigned to inmates. Besides the hospital staff of thirty there are forty other assignments. Two dikes 900 feet long have been built, reclaiming sea bed land which has been made into valuable farms. Over twenty wells were dug by the lepers, and eleven reservoirs for irrigating the land. In all its a pretty active beehive and we feel that these activities are all of direct value to treatment.

Any plans for a Colony these days should

by all means contemplate a large tract of land that the farm and industrial ideas may be realized.

MEDICAL RETURNS, 1937: during the past year 851 cases have come under our care, 836 in the Colony and 15 in an out clinic.

Of these 835; 351 showed much improvement, 308 slight improvement, 21 became worse, 79 stationary, 2 stopped treatment and 62 were discharged.

The main things entering into treatment here are the following; twice weekly injections of chaulmoogra oil, good food, baths, an active out-door life, eliminations of complications and just as much cheer and joy as can be added to their lives. In fact I feel that good spiritual environment, contentment and satisfaction have a great part to play in the good results in treatment.

In a study of 1324 cases here and in the Fusan Colony we found the following results; 567 with the nerve form; 471 with the cutaneous or nodular form and 286 mixed. 37% reported having lived in villages with other lepers; more cases reported brothers with the disease than any other relative; 57% suffered from neuritis which causes more suffering than any thing else in leprosy and which is hard to control; 50 had lost their feet or legs, 4 loss of arms, 54 loss of one eye and 82 loss of both eyes. 1042 showed loss of eye brows and 99% showed anaesthesia or a dead spot in the skin, which is the most characteristic sign.

41 families live in cottages and provide their support from the soil. We are pleased with this experiment of the home and farm life of the families as these cases are busy, active and happy with only a few relapses.

During the year 84 were baptized. The total baptized membership of the church is 392.

There are 46 boys, 34 girls, a total of 80 in our day school, all taught by ten leper teachers. Half the day is spent in school and half the day in industrial training.



# Kim Chu Won

J. K. UNGER

**I**N A RECENT revival meeting a Korean preacher gave an illustration of the difference between Hell and Heaven. Said he, "A man died and went to Hell. When it was time to eat, the Devil gave him a spoon 10 ft. long and behold he could not get the rice into his mouth." This was Hell sure enough for the Korean. "And so he starved to death. The other fellow went to Heaven and behold when he got there the angels gave him 10 spoons, each one foot long and he was so happy he went all around Heaven feeding 10 people at the same time."

The other day I received a present of a pair of *Chop Sticks* and a *Spoon*. Both of them are of pure silver and I would not take their weight in gold for them.

About 14 years ago, late one afternoon, I walked out to the Leper Colony. As I came near the entrance I saw three beggars rise up slowly from the ditch, get down in front of me and try to block my passage. I heard them cry in pitiful whines from throats that had been eaten out with leprosy, as only a cast out leper can cry. I told them I could not take them into the colony as we absolutely did not have the money. But they pled still. I left them and went about my tasks in the colony. As I came out, on the way home, they lay in the road, human beings without hope, help, or home,—*Lepers*. I had to leave them there in the ditch. When I got home that night I had a letter from a friend in the U. S. and in it a check big enough to take in one of these lepers. I went back to the colony the next morning and found waiting only one of the lepers. The other two had decided the situation was hopeless and had gone on the road of beggary. One was still there. When I got close to him I said, "Old Man, I have some good news for you. Last night when I got home I found a check big enough to take you in. Go up to the bath house and clean up

and become our leper." You should have seen the joy on that poor old man's face. He looked different. Life once more had hope. He told me later that he had lain there all night wondering. "Would he die? Was there any hope, any help for him? Should he go on and beg or wait and possibly die? He had heard of the place called *Heaven*, and now at its very gates would he be turned away?" With the other lepers he had almost decided to leave, but something told him to stay. It was undoubtedly the voice of God.

Kim Chu Won from the day he entered the colony began the Christian life that made him a character in the colony. After months of study he passed the examination for the catechumenate and in due time the examination for baptism. He became a deacon and rose to the high position of elder in the church. But all the while the disease became worse and worse, until he was horrible. The hair fell from his head, his throat was entirely eaten out, his body terribly swollen, sores covered him, both eyes not only went blind, but rotted out. Never-the-less he retained his senses and attended many sessions of the church elders. For months, before he died, he was helpless, but every time I went to see him he was glad to talk and said he was ready to go. His name for honesty and Christian fearlessness was known to all the 750 lepers, and if I had taken a vote as to who, in the colony, stood highest, he would undoubtedly have received first place. *Kim Chu Won* was an example of leprosy at its worst and Christianity at its best.

Recently Kim Chu Won was called to be with the Lord. It must have been a glorious translation for that old leper. Unknown to me, a short while before he died, he gathered a few other lepers in his room and made out a will, and the will was to me. When I heard it, it was hard to keep back the tears. I did



shed the inner tears of humility. In some way he had saved about \$3.00 and his last instructions were that something be given me to remember him by. At Christmas time, some months after his death, a little package marked, From, *Kim Chu Won*, came. He was dead but I am sure he knew the depth of feeling this gift brought forth. A pair of Chop Sticks and a Spoon. *Kim Chu Won* will never go hungry again, never lie out in

the cold again, will never again be without a friend where he is. For years *Kim Chu Won* had eyes, but he could not see, hands that he could not use, throat, but could hardly speak, feet but could hardly walk, but now (speaking in parables) I can see *Old Man Kim Chu Won* going about among the angels and saints with 10 Spoons feeding ten people at the same time.

## Special Bible Study Course

J. Y. CROTHERS

**T**HERE IS A SPECIAL Course of Bible Study available to the whole Korean church about which I fear it knows very little, and perhaps the Mission body even less. By this time I think Dr. Swallen's Correspondence Course is fairly well known, for there are 1,100 graduates in the Old Testament Course and 4,400 graduates in the New Testament Course. The Presbyterian Board of Christian Training has charge, but Christians of any denomination are welcome to take the course. The enrollment fees are 1 yen for the O. T. Course and 50 sen for the N. T. Course with a reduction of 10 from one church enroll at once.

The plan of this Special Course is entirely different. Instead of the answers being found in the book of the Bible being studied at the time, they may be found anywhere in the whole Bible. Sometimes to one question, answers will be found in 10 or a dozen books, but in each case the book, chapter and verse is given, so the student studying alone will be able to find the answers.

This course was worked out by Harlin J. Roper and translated by Dr. Swallen and published three and one half years ago, to sell at 22 sen a volume. A subsidy made the low price possible. 2,000 copies were printed, and when 1,500 had been sold, the subsidy was to be repaid to Dr. Swallen, who would presumably use it toward the publication of the second

volume. Three months ago 1,000 copies had been sold, and since that time I have bought 76, so if a few more will push the sale we may soon have more volumes printed, for Dr. Swallen has already translated three and a half more volumes. Volume one carries the student through the Pentateuch in 48 lessons with 20 questions on each lesson.

I used this book in a country class, just to give them a taste, and one pastor said, "Lots of sermon material is coming out of this study." The graduates of the Women's Department of our Bible Institute are studying it for a month and are enthusiastic over it more than over their other subjects.

The thousands who have graduated from the Correspondence Courses should go ahead and study the Bible more. The Annual Bible Class is not enough for the church. This is an excellent way to let them learn about the Bible through the year at home.

There is no plan for graduation as in the Correspondence course, but the pleasure comes in knowing God's Word better than before. An old man who took the New Testament course this winter said he had read the New Testament through 14 times before, but learned more in taking the N. T. course than in all his former reading. Going through the Special Course will teach him still more. Let us get the whole church to studying it.



## Book Chat VIII



I'VE JUST BEEN reading Mrs. Pilley Kim Choi's translation of "Stepping Heavenward", by Elizabeth Prentess (성광의일기) (price. 50). The 1932 catalogue has this note under the listing of the book: "This book made a very great impression upon the heart and mind of Mrs. Pillie Choi, so much so that she desired to translate it for the benefit of all her Korean fellow-travellers in life". I have never read the book in English—probably most of you have—but from her translation, I am not surprised that she should have felt this way about it. The Korean title (A Diary of Success) is really more descriptive of the form, at least, than is the English name. The book tells the story of a girl from her 16th birthday, when she made the resolution (among many others) really to keep a diary, and through the succeeding 18 years. In some ways, it recalls the homely naturalness of "Little Women". The author has, within the restrictions of her literary medium of a diary, given us a progression of glimpses at a developing Christian character that touch us, often, at points wherein we know ourselves to be most weak, and by so much impel us to a like reconsecration. It's great misfortune, in Korean as in English, is an unattractive exterior that gives little promise of the beauties within. I think you will find it a gift worthwhile, when Christmas and other special times come round. Personally, I am thinking seriously of bestowing one on each of the Bible women in my district, this Christmas. It won't ruin my bank account, at that moderate price, and ought to do them a heap of good.

While I am mentioning Mrs. Pilley Choi's prowess in the book line, let me call your attention to an original production of hers, published two years ago, under the title, "Sex Education for Girls" (성교육) (price. 25). The Korean label has no reference to the "for

Girls" end of it, as you can readily see, and consequently, men buy it as well as women. This is as it should be, for the problems discussed are mutual problems and only to be ironed out by a mutual understanding. It is written with the double idea of giving knowledge of the physical factors involved and also, and more important, of drawing attention to the spiritual elements in the situation. In this day when the temptations in this field for both young men and young women, due both to ignorance and to willfulness, are so tremendous, Mrs. Choi's treatment of a pertinent theme is much to be commended.

Today, I've enjoyed myself, reading a book on theology, if you please. It is Dr. W. M. Clark's "Outline Studies in the History of Special Revelation" (하나님의나락나침) (price .45) and I have been wishing ever since that I could have had some such a text when I studied the corresponding course in Princeton Seminary. It would have been a much more interesting course for me, had I had such a book. My first impression was that any class I had ever taught would fall in love with this book on sight, because of the abundance of their favorite "tai chis" (outlines), which take up the first 31 pages of the book. Then follows a very clear and comprehensive, though brief, discussion of that lengthy outline, with references to passages involved, which make it very easy for anyone to teach the book with profit in a Bible Institute course. The purpose of the book is to study the way in which God revealed Himself by degrees to His people. This is the Bible's treatment of the developing religious consciousness of mankind—not that man "felt after God if haply he might find Him," but more decisively, that God Himself showed to man, in proportion as man was able to take it in, the truth about His own character and purposes. The point is that the Bible does not present to us a theology that sprang full-grown from the mind



of Paul or any other man, like Athena from the head of Zeus, in the old Greek legend. Rather, it is a story of the tender love and patience with which God taught certain men who taught others, "line upon line, line upon line" in gradually expanding vision, until in Jesus Christ is revealed the true glory of redeeming grace. Some of you will find it useful in your institute teaching, and your country leaders will find it helpful in their own study, particularly as it makes clear to them the essential oneness of the plan of redemption throughout the Scriptures.

I give you two books on the recommendation of my country cook. He's been running a night school for the children in his village, all summer, and so is on the lookout for good stories for future reference. Two days, on his last country trip, he spent his odd time

over Spyri's delightful story of "Heidi" (서서국어린이하이되) (price .40) and shut the book with a sigh, saying, "It's a swell story, but it really didn't end right", and spent the next hour inventing more satisfactory conclusions to the tale. I was rather glad he'd finished, for he hardly took time out to cook my meals, while he had his date with Heidi. The other one was Burnett's "Little Lamé Prince" (절름발이친왕) (price .30) which he closed with a sigh of complete satisfaction, glad that no alternative endings were necessary. Familiar as both stories are to you it is hardly necessary to say anything about the original stories, and my boy's absorption in them is indication enough of how they strike a Korean reader. Try them on some one and see how they "take"

## All in the Day's Work

F. S. MILLER

**H**ONG SANG YUNE is known as a hard fisted, selfish man, covetous and an expert quarreler, who has always treated the missionaries proudly and distantly. He was selling the clay off of his rice fields below the station site, both to make some money from the clay and to make them easier to irrigate.

A hauler had filled his wagon and started toward town when the back wheels stuck in a deep ditch dug across the road. The ox and his driver were doing their best to get the wheels out while Hong was standing idly by the fence looking on. A missionary came up the road from distributing literature in the city. Seeing that the poor ox was being beaten for not doing the impossible, he went behind the wagon to help push. He also requested the dispensary druggist, who was working in his garden near by, to come and help. Then he asked Hong to lend a hand.

Hong shook his head negatively and said, "Its no use." The missionary laughed and asked, "Is it because you are a *yangban*, a gentleman?" That seemed to reach Hong and, especially as the druggist had left his work to help, Hong came behind the wagon. The three raised and pushed till the wheels were out of the hole.

The missionary jokingly said, "That success was due to the fact that a *yangban* pushed. "Hong surprised him by patting him on the back and laughing with a familiarity quite different from his former coldness. Perhaps he was helped out of a hole as well as the ox—a hole of selfishness.

The missionary went on his way feeling that he had broken a little hole through Hong's hard shell and that this had been one way of preaching the Gospel of helpfulness a little different from distributing literature.



## Contributors for This Number

Again this month Mr. Coen the Associate-Editor writes the editorial on a subject that he has often mentioned. With more co-operation we can make the "K. M. F." still better. After reading what he says will you not do it?

One of the most historic spots in Korea is Kangwha Island at the mouth of the Han River. We hope that this article by Mrs. R. K. Smith of the Northern Presbyterian Mission in Pyengyang will be of special help to Occidentals who will want to visit the island not only once but again.

Rev. H. M. Bruen out of his nearly forty years experience in Taiku tells an interesting story about "Blind Whang". Mr. Bruen has seen the Church grow in that province from a few believers to a multitude of 25,000 professing Protestant Christians in almost 500 churches and groups.

Sherwood Hall, M. D. and Mrs. Hall of the Northern Methodist Mission in Haiju have been pioneers in building up a sanitorium for tubercular patients. Their annual sale of Christmas seals has enlisted the interest and co-operation of churches, schools, and all classes of people throughout the country.

Rev. J. Kelly Unger, D. D. came to Korea in 1921 and is a member of the Southern Presbyterian Mission in Soonchun. For years he has developed lines of industrial work for students and others in the Church who needed help to earn a living.

Rev. J. Y. Crothers of the Northern Presbyterian Mission has spent his service of 29 years in Korea, in Andong. He has specialized in selling the Scriptures and promoting Bible study in his Station's territory.

Rev. George H. Winn, D. D. of the Northern Presbyterian Mission since 1908, tells what he saw "nineteen years later" in a far interior district in the north of Korea. Reading this article in July will seem like sitting in a cool breeze we are sure.

Miss Anna S. Doriss, also of the Northern Presbyterian Mission since 1908, has for many years been in charge of Lulu Wells Institute in Pyengyang. This work was started by Mrs. J. Hunter Wells in 1897 and is named as a memorial to her.

We are always glad to have articles and pictures from R. M. Wilson, M. D., of the Southern Presbyterian Mission since 1908, about the Leper Colony near Soonchun of which he has charge. It is a great work that should enlist the help of many in Korea and abroad.

The late Rev. F. S. Miller was a missionary in Korea for 45 years until his death in Chungju in October, 1937. We still have a number of his "stories" which we will publish from time to time.

*Continued on page 142*

## Notes and Personals

### United Church of Canada Mission

*Left on Furlough*

Rev. & Mrs. R. C. Bacon and family, Lungchingsun.

Miss L. Armstrong, Lungchingsun.

Miss G. L. Cass, Sungjin.

### Methodist Episcopal Mission, North (W. F. M. S.)

*Left on Furlough*

Miss E. T. Rosenberger, Seoul.

Miss Helen Boyles, Pyengyang.

*Left on Short Leave*

Miss Catharine Baker, Seoul.

*Returned to the U. S. A.*

Dr. & Mrs. R. A. Felton, and family, Seoul.

Mrs. Belle F. Kline, Seoul.

### Methodist Episcopal Mission, South

*Left on Furlough*

Rev. & Mrs. R. D. Swinney and family, Wonsan.

Rev. & Mrs. L. P. Anderson and family, Seoul.

Miss Josephine Dameron, Seoul.

Miss Ruth Diggs, Seoul.

*Left on Short Leave*

Mrs. V. H. Maynor, Seoul.

### Northern Presbyterian Mission

*Left on Furlough*

Mrs. E. W. Koons and daughter, Seoul.

Rev. C. L. Phillips and family, Pyengyang.

Mr. & Mrs. R. O. Reiner and family, Pyengyang.

### Southern Presbyterian Mission

*Left on Furlough*

Rev. S. D. Winn, Chunju.

Miss E. A. Winn, " "

Dr. & Mrs. J. C. Crane and family, Pyengyang.

Mrs. L. C. Brand and family, Kwangju.

*Left for U. S. A. on Short Leave*

Dr. & Mrs. J. F. Preston and family, Soonchun.

Rev. D. J. Cumming and William, Mokpo.

### Y. M. C. A.

*Returned from Furlough*

Mrs. Barnhart and Nancy.

The Korean Y. M. C. A. and the Y. W. C. A. have both recently dissolved their separate organizations in order to become an integral part of the Japanese national organizations of these two associations.

### Seoul Foreign School

*Left for the U. S. A.*

Miss Lucy Norton

Miss Corinne Gerdine

### Oriental Missionary Society

*Left for the U. S. A.*

Rev. & Mrs. W. E. Thiele and family, Seoul.







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